ALL INDIA MAGAZINE

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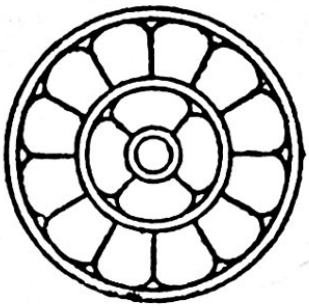


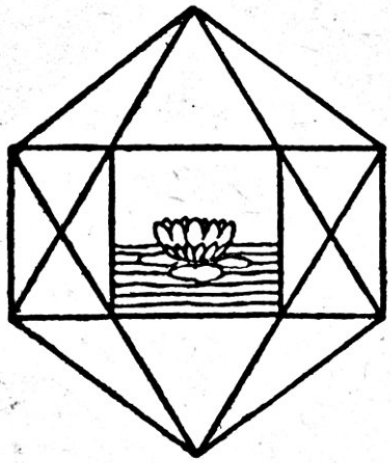
Beyond all preferences and limitations, there is a ground of mutual understanding where all can meet and find their harmony: it is the aspiration for a divine consciousness.

The Mother

Human life, as it ordinarily is, is full of a thousand imperfections. Sometimes it seems that imperfection is the very truth of human existence. But man by nature is never satisfied with what he is and cannot just compromise with, much less submit to, his present lot. There is in him an ever impelling seeking for perfection beyond all his limitations, all his weaknesses and all his incapacities. It is in this seeking that the future of man appears as a promise. Sri Aurobindo and the Mother inspire us to have the highest aspiration and to rise with all hope and confidence above our present imperfections and find within ourselves the key and fountain of divine perfection. To find the Divine within and to live a divine life with knowledge, unity, harmony and love is the true purpose of human existence and it is realisable through Yoga.

This, broadly speaking, is the theme in selecting passages from the writings of Sri Aurobindo and the Mother for the present issue of the AIM. The readers will surely gain much more if these readings lead them towards the inspiring study of the writings of the Master and the Mother.

The Editor



All India Magazine

—Matter shall reveal the Spirit's face.

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PRAYER AND MEDITATION

Like a flame that burns in silence, like a perfume that rises straight upward without wavering, my love goes to Thee; and like the child who does not reason and has no care, I trust myself to Thee that Thy Will may be done, that Thy Light may manifest, Thy Peace radiate, Thy Love cover the world. When Thou willest I shall be in Thee, Thyself and there shall be no more any distinction; I await that blessed hour without impatience of any kind, letting myself flow irresistibly toward it as a peaceful stream flows toward the boundless ocean.

Thy Peace is in me, and in that Peace I see Thee alone present in everything, with the calm of Eternity.

The Mother

FIND THE DIVINE : LIVE AS DIVINE

To find the Divine is indeed the first reason for seeking the spiritual Truth and the spiritual life; it is the one thing indispensable and all the rest is nothing without it. The Divine once found, to manifest Him,—that is, first of all to transform one's own limited consciousness into the Divine Consciousness, to live in the infinite Peace, Light, Love, Strength, Bliss, to become that in one's essential nature and, as a consequence, to be its vessel, channel, instrument in one's active nature. To bring into activity the principle of oneness on the material plane or to work for humanity is a mental mistranslation of the Truth—these things cannot be the first true object of spiritual seeking. We must find the Self, the Divine, then only can we know what is the work the Self or the Divine demands from us. Until then our life and action can only be a help or means towards finding the Divine and it ought not to have any other purpose. As we grow in the inner consciousness, or as the spiritual Truth of the Divine grows in us, our life and action must indeed more and more flow from that, be one with that. But to decide beforehand by our limited mental conceptions what they must be is to hamper the growth of the spiritual Truth within. As that grows we shall feel the Divine Light and Truth, the Divine Power and Force, the Divine Purity and

Peace working within us, dealing with our actions as well as our consciousness, making use of them to reshape us into the Divine Image, removing the dross, substituting the pure gold of the Spirit. Only when the Divine Presence is there in us always and the consciousness transformed, can we have the right to say that we are ready to manifest the Divine on the material plane. To hold up a mental ideal or principle and impose that on the inner working brings the danger of limiting ourselves to a mental realisation or of impeding or even falsifying by a half-way formation the true growth into the full communion and union with the Divine and the free and intimate outflowing of His will in our life. This is a mistake of orientation to which the mind of today is especially prone. It is far better to approach the Divine for the Peace or Light or Bliss that the realisation of Him gives than to bring in these minor things which can divert us from the one thing needful. The divinisation of the material life also as well as the inner life is part of what we see as the Divine Plan, but it can only be fulfilled by an outflowing of the inner realisation, something that grows from within outwards, not by the working out of a mental principle.

You have asked what is the discipline to be followed in order to convert the mental seeking into a living spiritual experience. The first necessity is

the practice of concentration of your consciousness within yourself. The ordinary human mind has an activity on the surface which veils the real Self. But there is another, a hidden consciousness within behind the surface one in which we can become aware of the real Self and of a larger deeper truth of nature, can realise the Self and liberate and transform the nature. To quiet the surface mind and begin to live within is the object of this concentration. Of this true consciousness other than the superficial there are two main centres, one in the heart (not the physical heart, but the cardiac centre in the middle of the chest), one in the head. The concentration in the heart opens within and by following this inward opening and going deep one becomes aware of the soul or psychic being, the divine element in the individual. This being unveiled begins to come forward, to govern the nature, to turn it and all its movements towards the Truth, towards the Divine, and to call down into it all that is above. It brings the consciousness of the Presence, the dedication of the being to the Highest and invites the descent into our nature of a greater Force and Consciousness which is waiting above us. To concentrate in the heart centre with the offering of oneself to the Divine and the aspiration for this inward opening and for the Presence in the heart is the first way and, if it can be done, the natural beginning; for its result once obtained makes the

spiritual path far more easy and safe than if one begins the other way.

That other way is the concentration in the head, in the mental centre. This, if it brings about the silence of the surface mind, opens up an inner, larger, deeper mind within which is more capable of receiving spiritual experience and spiritual knowledge. But once concentrated here one must open the silent mental consciousness upward to all that is above mind. After a time one feels the consciousness rising upward and in the end it rises beyond the lid which has so long kept it tied in the body and finds a centre above the head where it is liberated into the Infinite. There it begins to come into contact with the universal Self, the Divine Peace, Light, Power, Knowledge, Bliss, to enter into that and become that, to feel the descent of these things into the nature. To concentrate in the head with the aspiration for quietude in the mind and the realisation of the Self and Divine above is the second way of concentration. It is important, however, to remember that the concentration of the consciousness in the head is only a preparation for its rising to the centre above; otherwise, one may get shut up in one's own mind and its experiences or at best attain only to a reflection of the Truth above instead of rising into the spiritual transcendence to live there. For some the mental concentration is easier, for some the concentration

in the heart centre; some are capable of doing both alternately—but to begin with the heart centre, if one can do it, is the more desirable.

The other side of discipline is with regard to the activities of the nature, of the mind, of the life-self or vital, of the physical being. Here the principle is to accord the nature with the inner realisation so that one may not be divided into two discordant parts. There are here several disciplines or processes possible. One is to offer all the activities to the Divine and call for the inner guidance and the taking up of one's nature by a Higher Power. If there is the inward soul-opening, if the psychic being comes forward, then there is no great difficulty —there comes with it a psychic discrimination, a constant intimation, finally a governance which discloses and quietly and patiently removes all imperfections, brings the right mental and vital movements and reshapes the physical consciousness also. Another method is to stand back detached from the movements of the mind, life, physical being, to regard their activities as only a habitual formation of general Nature in the individual imposed on us by past workings, not as any part of our real being; in proportion as one succeeds in this, becomes detached, sees mind and its activities as not oneself, life and its activities as not oneself, the body and its activities as not oneself, one becomes aware of an inner Being within us—inner mental, inner vital,

inner physical—silent, calm, unbound, unattached which reflects the true Self above and can be its direct representative; from this inner silent Being proceeds a rejection of all that is to be rejected, an acceptance only of what can be kept and transformed, an inmost will to perfection or a call to the Divine Power to do at each step what is necessary for the change of the Nature. It can also open mind, life and body to the inmost psychic entity and its guiding influence or its direct guidance. In most cases these two methods emerge and work together and finally fuse into one. But one can begin with either, the one that one feels most natural and easy to follow.

Finally, in all difficulties where personal effort is hampered, the help of the Teacher can intervene and bring about what is needed for the realisation or for the immediate step that is necessary.

Sri Aurobindo

(On Yoga II Tome One : University Edition, pp 490—493)

YOGA OF INTEGRAL PERFECTION

A Yoga of integral perfection regards man as a divine spiritual being involved in mind, life and body; it aims therefore at a liberation and a perfection of his divine nature. It seeks to make an inner living in the perfectly developed spiritual being his constant intrinsic living and the spiritualised action of mind, life and body only its outward human expression. In order that this spiritual being may not be something vague and indefinable or else but imperfectly realised and dependent on the mental support and the mental limitations, it seeks to go beyond mind to the supramental knowledge, will, sense, feeling, intuition, dynamic initiation of vital and physical action, all that makes the native working of the spiritual being. It accepts human life, but takes account of the large supraterrestrial action behind the earthly material living, and it joins itself with the divine Being from whom the supreme origination of all these partial and lower states proceeds so that the whole of life may become aware of its divine source and feel in each action of knowledge, of will, of feeling, sense and body the divine originating impulse. It rejects nothing that is essential in the mundane aim, but enlarges it, finds and lives in its greater and its truer meaning now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of infinite, divine and immortal values.

The integral Yoga meets the religious ideal at several points, but goes beyond it in the sense of a greater wideness. The religious ideal looks, not only beyond this earth, but away from it to a heaven or even beyond all heavens to some kind of Nirvana. Its ideal of perfection is limited to whatever kind of inner or outer mutation will eventually serve the turning away of the soul from the human life to the beyond. Its ordinary idea of perfection is a religio-ethical change, a drastic purification of the active and the emotional being, often with an ascetic abrogation and rejection of the vital impulses as its completest reaching of excellence, and in any case a supraterrestrial motive and reward or result of a life of piety and right conduct. In so far as it admits a change of knowledge, will, aesthesis, it is in the sense of the turning of them to another object than the aims of human life and eventually brings a rejection of all earthly objects of aesthesis, will and knowledge. The method, whether it lays stress on personal effort or upon divine influence, on works and knowledge or upon grace, is not like the mundane development, but rather a conversion; but in the end the aim is not a conversion of our mental and physical nature, but the putting on of a pure spiritual nature and being, and since that is not possible here on earth, it looks for its consummation by a transference to another world or a shuffling off of all cosmic existence.

But the integral Yoga founds itself on a conception of the spiritual being as an omnipresent existence, the fullness of which comes not essentially by a transference to other worlds or a cosmic self-extinction, but by a growth out of what we now are phenomenally into the consciousness of the omnipresent reality which we always are in the essence of our being. It substitutes for the form of religious piety its completer spiritual seeking of a divine union. It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature. The conversion its action will effect is an integral conversion of our ethical being into the Truth and Right of the divine nature, of our intellectual into the illumination of divine knowledge, our emotional into the divine love and unity, our dynamic and volitional into a working of the divine power, our aesthetic into a plenary reception and a creative enjoyment of divine beauty, not excluding even in the end a divine conversion of the vital and physical being. It regards all the

previous life as an involuntary and unconscious or half-conscious preparatory growing towards this change and Yoga as the voluntary and conscious effort and realisation of the change, by which all the aim of human existence in all its parts is fulfilled, even while it is transfigured. Admitting the supracosmic truth and life in worlds beyond, it admits too the terrestrial as a continued term of the one existence and a change of individual and communal life on earth as a strain of its divine meaning.

To open oneself to the supracosmic Divine is an essential condition of this integral perfection; to unite oneself with the universal Divine is another essential condition. Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for it is impossible to change the human nature into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and a unity with its universal Self in all things and beings. A wholly separative possession of the divine nature by the human individual, as distinct from a self-withdrawn absorption in it, is not possible. But this unity will not be an inmost spiritual oneness qualified, so long as the human life lasts, by a separative existence in mind, life and body; the full perfection is a possession, through this spiritual unity, of unity too with the universal Mind, the universal Life, the universal

Form which are the other constant terms of cosmic being. Moreover, since human life is still accepted as a self-expression of the realised Divine in man, there must be an action of the entire divine nature in our life; and this brings in the need of the supramental conversion which substitutes the native action of spiritual being for the imperfect action of the superficial nature and spiritualises and transfigures its mental, vital and physical parts by the spiritual ideality. These three elements, a union with the supreme Divine, unity with the universal Self, and a supramental life action from this transcendent origin and through this universality, but still with the individual as the soul-channel and natural instrument, constitute the essence of the integral divine perfection of the human being.

Sri Aurobindo

(Synthesis of Yoga : University Edition, pp. 707—711)

We are at a decisive hour in earth's history. It is preparing for the coming of the superman and because of this the old way of life is losing its value. One must throw oneself boldly on the path of the future despite its new demands. The pettinesses tolerated once upon a time are no longer so. One must broaden oneself in order to receive what is going to take birth.

The Mother

THE KNOWLEDGE THAT UNITES

The old ascetic Path of Knowledge admitted the unity of things and the concentration on all these aspects of the one Existence, but it made a distinction and a hierarchy. The Self that becomes all these forms of things is the Virat or universal Soul; the Self that creates all these forms is Hiranyagarbha, the luminous or creatively perceptive Soul; the Self that contains all these things involved in it is Prajna, the conscious Cause or originally determining Soul; beyond all these is the Absolute who permits all this unreality, but has no dealings with it. Into That we must withdraw and have no farther dealings with the universe, since Knowledge means the final Knowledge, and therefore these lesser realisations must fall away from us or be lost in That. But evidently from our point of view these are practical distinctions made by the mind which have a value for certain purposes, but no ultimate value. Our view of the world insists on unity; the universal Self is not different from the perceptive and creative, nor the perceptive from the causal, nor the causal from the Absolute, but it is one "Self-being which has become all becomings," and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. That Self,

Lord, Brahman we would know, that we may realise our unity with it and with all that it manifests, and in that unity we would live. For we demand of knowledge that it shall unite; the knowledge that divides must always be a partial knowing good for certain practical purposes; the knowledge that unites is *the* knowledge.

Therefore our integral Yoga will take up these various disciplines and concentrations, but harmonise and if possible fuse them by a synthesis which removes their mutual exclusions. Not realising the Lord and the All, only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively Theistic or an exclusively Pantheistic Yoga, the seeker of integral knowledge will limit himself neither in his thought nor in his practise nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its completeness. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.

We must recognise that our primary aim in knowledge must be to realise our own supreme Self more than that Self in others or as the Lord of Nature or as the All; for that is the pressing need of the individual, to arrive at the highest truth of his own being, to set right its disorders, confusions,

false identifications, to arrive at its right concentration and purity and to know and mount to its source. But we do this not in order to disappear into its source, but so that our whole existence and all the members of this inner kingdom may find their right basis, may live in our highest self, live for our highest self only and obey no other law than that which proceeds from our highest self and is given to our purified being without any falsification in the transmitting mentality. And if we do this rightly we shall discover that in finding this supreme Self we have found the one Self in all, the one Lord of our nature and of all Nature, the All of ourselves who is the All of the universe. For this that we see in ourselves we must necessarily see everywhere, since that is the truth of His unity. By discovering and using righly the Truth of our being the barrier between our individuality and the universe will necessarily be forced open and cast away and the Truth that we realise in our own being cannot fail to realise itself to us in the universality which will then be our self. Realising in ourselves the "I am He" of the Vedanta, we cannot but realise in looking upon all around us the identical knowledge on its other side, "Thou art That." We have only to see how practically the discipline must be conducted in order that we may arrive succesfully at this great unification.

Sri Aurobindo

(Synthesis of Yoga : University Edition pp. 388–390)

TO BE FULLY

To be and to be fully is Nature's aim in us; but to be fully is to be wholly conscious of one's being: unconsciousness, half consciousness or deficient consciousness is a state of being not in possession of itself; it is existence, but not fullness of being. To be aware wholly and integrally of oneself and of all the truth of one's being is the necessary condition of true possession of existence. This self-awareness is what is meant by spiritual knowledge: the essence of spiritual knowledge is an intrinsic self-existent consciousness; all its action of knowledge, indeed all its action of any kind, must be that consciousness formulating itself. All other knowledge is consciousness oblivious of itself and striving to return to its own awareness of itself and its contents; it is self-ignorance labouring to transform itself back into self-knowledge.

But also, since consciousness carries in itself the source of existence, to be fully is to have the intrinsic and integral force of one's being; it is to come into possession of all one's force of self and of all its use. To be merely, without possessing the force of one's being or with a half-force or deficient force of it, is a mutilated or diminished existence; it is to exist, but it is not fullness of being. It is possible, indeed, to exist only in status, with the force of being self-gathered and imobile in the self; but, even

so, to be in deficient force of it, is a mutilated or diminished existence; power of self is the sign of the divinity of self,—a powerless spirit is no spirit. But, as the spiritual consciousness is intrinsic and self-existent, so too this force of our spiritual being must be intrinsic, automatic in action, self-existent and self-fulfilling. What instrumentality it uses, must be part of itself; even any external instrumentality it uses must be made part of itself and expressive of its being. Force of being in conscious action is will; and whatever is the conscious will of the spirit, its will of being and becoming, that all the existence must be able harmonically to fulfil. Whatever action or energy of action has not this sovereignty or is not master of the machinery of action, carries in it by that defect the sign of imperfection of the force of being, of a division or disabling segmentation of the consciousness, of an incompleteness in the manifestation of the being.

Lastly, to be fully is to have the full delight of being. Being without delight of being, without an entire delight of itself and all things is something neutral or diminished; it is existence, but it is not fullness of being. This delight too must be intrinsic, self-existent, automatic; it cannot be dependent on things outside itself: whatever it delights in, it makes part of itself, has the joy of it as part of its universality. All undelight, all pain and suffering are a sign of imperfection, or incompleteness; they arise

from a division of being, and incompleteness of consciousness of being, an incompleteness of the force of being. To become complete in being, in consciousness of being, in force of being, in delight of being and to live in this integrated completeness is the divine living.

But, again, to be fully is to be universally. To be in the limitations of a small restricted ego is to exist, but it is an imperfect existence: in its very nature it is to live in an incomplete consciousness and incomplete force and delight of existence. It is to be less than oneself and it brings an inevitable subjection to ignorance, weakness and suffering: or even if by some divine composition of the nature it could exclude these things, it would be to live in a limited scope of existence, a limited consciousness and power and joy of existence. All being is one and to be fully is to be all that is. To be in the being of all and to include all in one's being, to be conscious of the consciousness of all, to be integrated in force with the universal force, to carry all action and experience in oneself and feel it as one's own action and experience, to feel all selves as one's own self, to feel all delight of being as one's own delight of being is a necessary condition of the integral divine living.

But this to be universally in the fullness and freedom of one's universality, one must be also transcendentally. The spiritual fullness of the being is

eternity; if one has not the consciousness of timeless eternal being, if one is dependent on body or embodied mind or embodied life, or dependent on this world or that world or on this condition of being or that condition of being, that is not the reality of self, not the fullness of our spiritual existence. To live only as a self of body or be only by the body is to be an ephemeral creature, subject to death and desire and pain and suffering and decay and decadence. To transcend, to exceed consciousness of body, not to be held in the body or by the body, to hold the body only as an instrument, a minor outward formation of self, is a first condition of divine living. Not to be a mind subject to ignorance and restriction of consciousness, to transcend mind and handle it as an instrument, to control it as a surface formation of self, is a second condition. To be by the self and spirit, not to depend upon life, not to be identified with it, to transcend it and control and use it as an expression and instrumentation of the self, is a third condition. Even the bodily life does not possess its own full being in its own kind if the consciousness does not exceed the body and feel its physical oneness with all material existence; the vital life does not possess its own full living in its own kind if the consciousness does not exceed the restricted play of an individual vitality and feel the universal life as its own and its oneness with all life. The mentality is not a full conscious existence or activity in its own kind

if one does not exceed the individual mental limits and feel a oneness with universal Mind and with all minds and enjoy one's integrality of consciousness fullfilled in their wealth of difference. But one must transcend not only the individual formula but the formula of the universe, for only so can either the individual or the universal existence find its own true being and a perfect harmonisation; both are in their outer formulation incomplete terms of the Transcendence, but they are that in their essence, and it is only by becoming conscious of that essence that individval consciousness or universal consciousness can come to its own fullness and freedom of reality. Otherwise the individual may remain subject to the cosmic movement and its reactions and limitations and miss his entire spiritual freedom. He must enter into the supreme divine Reality, feel his oneness with it, live in it, be its self-creation: all his mind, life, physicality must be converted into terms of its Supernature; all his thought, feelings, actions must be determined by it and be it, its self-formation. All this can become complete in him only when he has evolved out of the Ignorance into the Knowledge and through the Knowledge into the supreme Consciousness and its dynamis and supreme delight of existence; but some essentiality of these things and their sufficient instrumentation can come with the first spiritual change and culminate in the life of the gnostic supernature.

Sri Aurobindo

(The Life Divine : American Edition, pp. 907-910)

FAITH, SINCERITY AND SURRENDER

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together—the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine

Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear ? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

Sri Aurobindo

(The Mother pp. 8-11)

BELONG TO THE DIVINE

Yoga means union with the Divine, and the union is effected through offering—it is founded on the offering of yourself to the Divine. In the beginning you start by making this offering in a general way, as though once for all; you say, "I am the

servant of the Divine; my life is given absolutely to the Divine; all my efforts are for the realisation of the Divine Life." But that is only the first step; for this is not sufficient. When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even the smallest thing to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.

The Mother

Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as a help for progress and make at once the progress required.

Try to take pleasure in all you do, but never do anything for the sake of pleasure. Never get excited, nervous or agitated. Remain perfectly quiet in the face of anything and everything. And yet be always awake to find out the progress you have still to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes your superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him so behave; and if you have the power, change him instead of complaining.

Whatever you do, never forget the goal which you have set before you.

Thus before you eat, concentrate a few seconds in the aspiration that the food you will take brings to your body the substance necessary to serve as a solid basis for your effort towards the great discovery, and gives it the energy of persistence and perseverance in the effort.

Before you go to bed, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring to your brain calmness and quietness, that on waking up you may, with renewed vigour, begin again your journey on the path of the great discovery.

Before you act, concentrate in the will that your action may help, at least not hinder in any way, your march forward towards the great discovery.

When you speak, before the words come out of your mouth, concentrate awhile just long enough to check your words and allow those alone that are absolutely necessary and are not in any way harmful to your progress on the path of the great discovery.

In brief, never forget the purpose and the goal of your life.

The Mother

INFORMATION LETTER

CENTENARY CELEBRATIONS:

News has been pouring from different parts of the world about important and significant celebrations of Sri Aurobindo Centenary.

TADPATRI (Andhra Pradesh)

Sri Aurobindo Centre, Tadpatri, opened a Sri Aurobindo Centenary School as a permanent mark of its homage to Sri Aurobindo. The School opening was inaugurated by Shri Bableshwar of Sri Aurobindo Ashram, Pondicherry. Shri A. G. Keshava Reddy addressed a public meeting on the life and teachings of Sri Aurobindo. Shri K. Krishna Shastry also paid his tributes to Sri Aurobindo.

NAGPUR

Centenary celebrations were held at the Science College Hostel in which a photographic exhibition and slide show was arranged. Prof. R. Gopalan addressed the students and teachers.

WARDHA

A two day programme was arranged at Wardha in which Shri Bhaiyaji Dable, Professor R. Gopalan and Sri M. P. Jain spoke on different subjects respectively in Marathi, English and Hindi. A photographic exhibition and slide show was an additional feature.